Materials for South Arabian History

Notes on new MSS from Ḥaḍramawt

By R. B. Serjeant

(PLATE 4)

THE MSS. herein described were purchased, copied, or recorded during a tour in Ḥaḍramawt as Colonial Research Fellow. Besides visiting the main Wādī lying between Ḳabr Hūd and Hainin, I made investigations in the Wādī Daw'an, Ḥuraiḍa in 'Amd, and in the course of a journey from Bal-Ḥāf, on the coast, to Ḥabbān on the western fringe of Wāḥidi territory. Time did not allow of a systematic recording of all existing MSS., which can be seen in hundreds, especially as this formed only part of my programme, but those described here are the more interesting MSS. inspected. A similar tour seems to have been performed by Dr. Hamidullah in the Yemen [1] shortly before my own investigations in Ḥaḍramawt.

The many scholars, mostly saiyids, whom I met in Ḥaḍramawt gave generously of their assistance, often placing MSS. freely at my disposal; I must mention in particular the 'Aṭṭās family of Ḥuraiḍa, and Ṣāliḥ b. 'Alī al-Ḥāmidī of Saiwūn. On the other hand, I have been informed, I have no means of assessing how accurately, that there are occasional individuals in the country who possess some valuable MSS. but would rather see them moulder to pieces than show them to strangers. I understand that some saiyids keep their books in the women's part of the house, as in learned saiyid society books are reckoned fair game to the casual borrower who succeeds in abstracting them while the owner is not looking.

For anyone wishing to discover new MSS. let it be said that Shiḥr may be productive; I had no time while passing through it to make any prolonged search for them. Tarīm has doubtless yielded only a few of its treasures to me, while upper 'Amd and the Wādī Hadjar I did not explore. But rare MSS. might turn up in quite unexpected places, though only of local interest.

MSS. are the more abundant in Ḥaḍramawt because it is a land of learning without a printing press, if we except the antique machine at Mukallā which turns out a badly printed monthly broadsheet. The eager scholar, however, who hopes to discover the missing volumes of the Iklīl, or indeed any rare early works of the pre-Mongol period, is likely to be sadly disappointed. The enemy of ancient MSS. has been neglect and the voracious white ant which follows

[1] See *Islamic Culture* (Haidarabad, 1947), xxi, iv, pp. 423 and 425. Dr. Hamidullah had, of course, the important advantage of being a Muslim and this would allow him access to mosque libraries, a privilege which in conservative Tarīm, for instance, would hardly be accorded me. Christians are here avoided by the more religious, and Jews are not allowed within the sacred territory of Ḥaḍramawt. Dr. Hamidullah mentions a printed descriptive catalogue of the Library of the Grand Mosque of Ṣan'ā', which has not found its way to Europe, but which would, no doubt, be most valuable to have.

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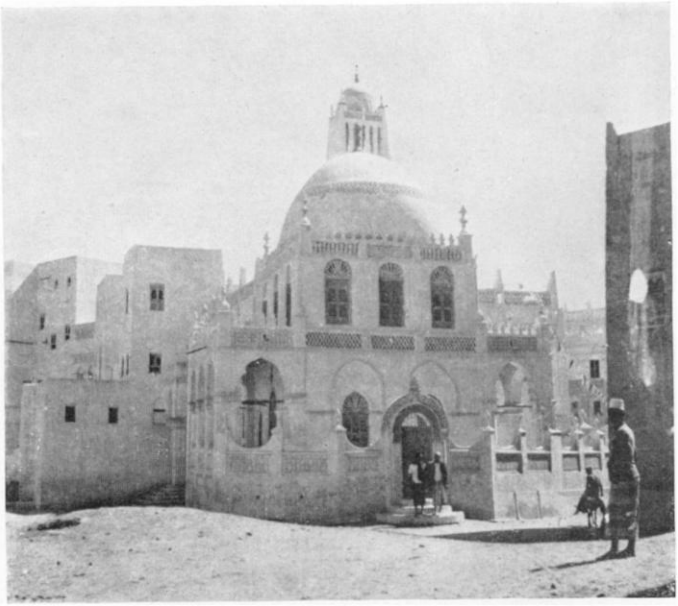
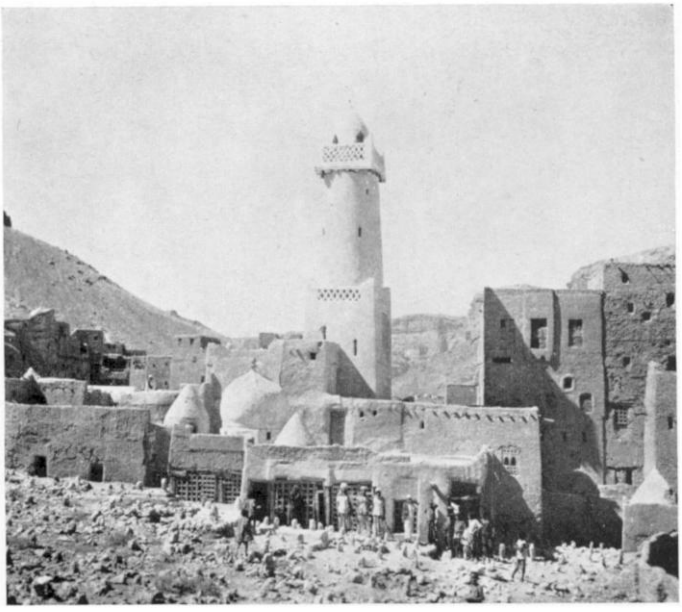


ḤURAIḌAH, THE MOSQUE LIBRARY ON THE UPPER FLOOR, BELOW THE DOME.



ḴAIDŪN, THE TOMB OF SHAIKH SA'ĪD B. 'ĪSĀ AL-'AMŪDĪ.

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on it; through these causes the fine libraries recorded by such as Muḥibbī,[1] have long disappeared. Moreover, in the year 1224/1809 the Wahhābis, under the leadership of Nādjī b. Ḳamla al-Nadjdī al-Wahhābī, raided the main Wādī, " to save Ḥaḍramawt, as they asserted, from idolatry ". The Wahhābīs made it their special care to destroy tombs of saints, and to tip cupboardfuls of books into the wells wherever they went. They did the same in those parts of the Yemen they entered. Thousands of volumes were lost in this way in Tarīm, 'Ainât, and elsewhere. Most of these were, no doubt, standard works on Shāfi'ī law, biographies of saints, and works on Ṣūfism, but it is not improbable that such works of significance as had survived the centuries perished then. The raids do not seem to have extended to Daw'an, but the saiyid community there, the repository of Islamic learning for the most part in Ḥaḍramawt generally, is less numerous than in the Wādī Ḥaḍramawt itself. B. Shihāb,[2] however, says that the 'Aidarūs libraries in Surat and Bijapur contain much on Aden and the Yemen.

Subject-matter treated by Ḥaḍramī Scholars

First of the various categories of MSS. in Ḥaḍramawt are the standard religious and legal works, and indeed all the better known authorities on the orthodox Islamic sciences, often with Ḥaḍramī commentaries. These I did not attempt to list or analyse, as there are pursuits of greater importance in a country where virtually no research has been done.

'Abdullāh al-Saḳḳāf[3] has remarked that, " Since the Ṣūfistic spirit and legal attitude of mind predominate over Ḥaḍramawt, you will see a Ṣūfistic veneer and the imprint of the legalist (*fiḳhī*) mind upon its poetry ". This applies equally to the whole output of Ḥaḍramī scholars. Greatly prized locally are the biographical collections relating to saints and Ṣūfīs, though I made no systematic attempt to examine these. Nevertheless, amidst much repetition and triviality one occasionally lights on information relating to Ḥaḍramī history or custom. There is a large group of letter-collections and moral essays of the saints, most of it of little direct value. Dīwāns will be found, consisting in the main of religious, especially Ṣūfistic, poetry, stereotyped and dull: but occasionally dīwāns in colloquial Arabic will turn up, rich in linguistic, sociological, and even historical material, but requiring years of study to elucidate. A few of the latter class are noted below. Medical and astronomical treatises by local authors often contain material of local interest which would reward examination.

The most interesting and rewarding group of MSS. is no doubt that which deals with *fiḳh*, as it is in these that specifically Ḥaḍramī problems, especially those relating to land and irrigation, must be treated. A few are noted here, but I regret that circumstances did not allow of my devoting more time to the

[1] See F. Wüstenfeld, *Die Çufiten in Süd-Arabien* (Göttingen, 1883), throughout.
[2] Appendices to *Ḥāḍir al-'Ālam al-Islāmī*, p. 164 (see list of authorities consulted).
[3] *Tar. Sh. Had.*, i, p. 3 (see list of authorities consulted).

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examination of the many collections of *Fatāwī* which I saw, and which would probably have given a picture of the whole structure of Ḥaḍramī economic life. A scholar visiting the country would be well advised to concentrate on these; most are of course relatively modern.[1]

My considered opinion, based on a cursory examination of hundreds of MSS., is that Ḥaḍramī MSS., i.e. those transcribed in the country, more than 500 years old, do not exist there to-day. For the most part even the literary output of the first six or seven centuries of the Muslim era seems to have vanished. An exception to these statements must be made in the case of the parchment leaves of the Kufic Koran discovered near al-Ḥawra in 1947, and since purchased by the School. These leaves were preserved in the ruins of an old castle which I have visited, and are evidence at least that parchment fragments might be found on excavation. Legal documents in the hands of private individuals are, however, numerous, and some of these might well go back 500 years, but for the most part MSS. over 200–300 years old are rare, and the majority belong to the last century. A significant proportion of MSS. examined were Indian, Persian, or Hijazi in origin, and the oldest MS. described here is Yemenite. Many MSS. are said to have been taken to Indonesia, and one should look there for rare works perhaps not found in their country of origin.[2]

Sources for Ḥaḍramī History

The prime object of my examination of MSS. was to discover historical sources, one of the most important considerations for the study of Ḥaḍramawt. It was as recently as 1933 that M. A. Kammerer was able to say that[3] " l'on ne connaît jusqu'à présent aucun chroniqueur arabe proprement dit hadramytain ". Before the discovery of the MSS. described below it was therefore necessary to look to the meagre notices on Ḥaḍramawt to be found in more general works. All the sources quoted here are, of course, at the best late medieval, and for the period before these authorities one must perforce rely on material from standard Arabic works. This is at once evident from the little index to the *Baḍā'i' al-Tābūt*, an historical poem by Saiyid 'Abd al-Raḥmān b. 'Ubaidullāh al-Saḳḳāf.[4] Saiyid activity has concentrated on preserving the genealogies of their ancestors, an activity doubtless inspired by the attack on the validity of their claim to be descendants of the prophet, made not long

[1] As a preliminary it would be best to list the works on *fiḳh* quoted in *Tar. Sh. Had.*, the majority of which would probably be found in Ḥaḍramawt.

[2] Bindings are mostly Perso-Indian in style and present no features of interest. In academic Tarīm I visited the local bookbinder, a saiyid, hoping to find with him a local tradition in bookbinding, but he had learned his craft, which he plied indifferently well, in India, such tools as he used being of crude local manufacture, differing little from those used in Europe. Scholars write their compositions in quires which are then sent to be bound. Illustrated MSS. are not, and indeed could not be, found in a country so orthodox.

[3] " Le Plus Ancien Voyage d'un occidental en Hadramaout (1590) ", *Bull. de la Société Royale de Géographie d' Égypte* (Cairo, 1933), xviii, ii, p. 151.

[4] Printed in Aden without title or date, but after 1941 and before 1947, at the Fatāt Press.

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after their ancestors had settled in Ḥaḍramawt.[1] Genealogical trees in book form are therefore common everywhere amongst the great Saiyid families. At 'Ainât, for instance, I examined such a book containing the genealogy of the Saḳḳâf family to which the manṣab there belongs.[2]

Where history is concerned then we find that the saiyids have preferred to write of the pious works and biographies of their ancestors rather than to record the history of the country; this is true also in the main of the families of mashā'ikh. To write history was formerly little regarded in Ḥaḍramawt and perhaps in South Arabia generally. Abū Makhrama's apology for his own history, quoted here from his preface (see item 1, p. 290) is then perhaps a little more than a mere conventional introductory statement. It is necessary, nevertheless, to take into account these biographies of saints, containing incidentally, as they do, valuable local material, and so a long list of biographies has been included in Section 1, part ii.

To-day the situation has completely altered and there are perhaps half a dozen known Ḥaḍramī historians, and quite a number of individuals who collect scraps of Ḥaḍramī lore. Most prominent of all, however, is that surprising figure 'Alawī b. Ṭāhir al-Ḥaddâd, the Muftī of Johore, author of a number of legal treatises, and a man reported to possess more rare Ḥaḍramī MSS. than any other individual.[3] Just before World War II this historian had ready for press a history of Ḥaḍramawt entitled *al-Shâmil fī Târīkh Ḥaḍramawt wa-Makhâlīfihā*, a critical history written on modern lines, encyclopædic in its scope. I was shown a few leaves of the preface, which contained a useful list of authorities, some of which are reproduced here.

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[1] For an account of the episode, see F. Wüstenfeld, op. cit.

[2] In this genealogy, transcribed about thirty to fifty years ago, the line was traced back to Muḥammad. Where a line became extinct a ض, i.e. قرض "died without offspring" was written in red. Sometimes the places where these saiyids died are mentioned, and occasionally the names of the mothers are noted.

[3] It is intended to treat the modern literary movement in Ḥaḍramawt and Indonesia in a later article.

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Rābiṭa, ii, viii, Muḥ. b. 'Awaḍ Bā Faḍl's materials under the title "Kutub al-Tarādjim wa-'l-Siyar", *Al-Rābiṭat al-'Alawīya* (Batavia, 1347 H. (1928–9)), ii, viii, pp. 321–8. This article is a supplement to the foregoing.
Riḥlat, 'Abdullāh b. Muḥ. b. Ḥāmid al-Saḳḳāf al-'Alawī, *al-Ta'līḳāt* to 'Abdullāh b. Muḥ. . . . Bā Kathīr al-Kindī, *Riḥlat al-Ashwāḳ al-Ḳawīya ilā Mawāṭin al-Sādat al-'Alawīya* (Cairo, 1358/1939–40).
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List of Libraries

Though Ḥaḍramawt possesses a few public libraries, the majority of MSS. and printed books are to be found in the hands of individual owners. Public and private libraries are grouped under the name of the town or village in which they were seen.

Mukallā

The Sultan's Library, attached to the Djāmi' Mosque, with some thousands of printed texts, many rare, mostly *fiḳh*, *tafsīr*, and *tadjwīd*. A small number of MSS. This library is public and much frequented by Mukallāwīs. The librarian is Sh. 'Abdullāh b. Aḥmad al-Nākhibī, *Shā'ir al-Dawlah*. Catalogue.

[1] Section I, Part II, and Section II will be published in *BSOAS*. XIII, part 3.

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Tarīm

The Āl Kāf (Public) Library, attached to the Djāmi' Mosque, and maintained by the Āl Kāf family. Contains thousands of printed books, and perhaps 100 MSS., including a copy of al-Nawawī's *Minhādj al-Ṭālibīn* dated 600/1203–4, a work much used and prized by Ḥaḍramīs. This library is, curiously enough, very little attended by Ḥaḍramīs. Catalogue.

Saiyid 'Abd al-Raḥmān b. Shaikh al-Kāf's private library.[1] This includes a special library of Korans "consisting of some which we have acquired by purchase, some of which were presented to us as gifts", according to the MS. catalogue of the collection. It includes no less than eight sets of leaves of Kufic Korans, probably all Yemenite, some of which, they informed me, were presented by the Imām of the Yemen, varying from one set of ten sheets to various individual pages, all on parchment. There are in all eighty-two Korans, most of them written within the last 100–300 years. Some of them have an interlinear Persian translation, one is said to have been written in China, a good many are Indian, acquired in various places.

The Āl Bin Sahl Library. This is a *wakf* library. All the MSS. are contained in interesting old cupboards of which one, carved in old Ḥaḍramī style, bore the date 1238/1822–3. This library dates from the period some hundred years ago when the Āl Bin Sahl were the wealthiest and therefore leading family in Tarīm. It is now sadly neglected, the white ant has destroyed quite a number of MSS., and I was informed that as many as two-thirds of the books had been lost or stolen. It was especially rich in Ḥaḍramī dīwāns, *Fatāwī*, *Fiḳh*, *'Ilm al-Falak*, Medicine, and Biographies. Unfortunately, I was unable to make the thorough examination of the library I had wished, and it may be very productive of Ḥaḍramī material. I estimate that the library contains about 400 MSS., and it is housed in a fine tall old *dār* in the older part of Tarīm.

The Āl Bin Yaḥyā Library. A public library used partially as a school and as a study centre for scholars and the learned. It was founded fairly recently, and contains mainly printed books, but also a few unimportant MSS. Catalogue.

The Āl Bin Yaḥyā Library in al-Munaiṣūra. This house is shown on the 2½ anna stamp and I lived in it for some months and had the use of the large private library therein. It consists mostly of printed books, but contains half a dozen MSS. in good condition, but others have been destroyed by the white ant as it has been rather neglected by the heirs.

The library attached to the Ribāṭ (College) of Tarīm. Owing to religious prejudice I did not attempt to enter this library which is, however, said to be rich in legal and religious books.

The Library of the Ḥaddād family of al-Ḥāwī. This is a private library which I did not attempt to examine, partly on account of lack of time, and

[1] I have heard that Saiyid 'Abd al-Raḥmān, a personage much esteemed in Ḥaḍramawt, has died since I left Tarīm. Every traveller, myself not excepted, owes much to the assistance and liberality of the Āl Kāf family.

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partly because the Ḥaddād family is somewhat conservative. It may contain interesting works on *fiḳh*, especially works written by ancestors of the family.

The Āl Kāf School. The library attached to this institution has mostly printed books, but also a few MSS., mostly legal.

Ghurfat al-Muṭāla'at al-'Arabīya, a club of the younger saiyids. This contains mostly modern printed books, but includes MSS., saiyid literature of various kinds, and rare Indonesian lithographed or printed works.

Of private individuals Saiyid Muḥammad b. Hāshim the historian is believed to have a good library, though I have not seen it in his house, and probably a number of other scholars possess good MSS. collections. The Āl Bin Shihāb have some documents relating to the history of the Ḳu'aiṭī-Kathīrī wars and some unusual biographies, and Dīwāns.

'Aināt

The Ribāṭ here has a library which I did not see. As higher teaching here has virtually ceased, especially since the famine of 1944, it is probably somewhat neglected, but it should contain material similar to that of the Tarīm Ribāṭ.

Ḳasam

The saiyids of this village have a library, mostly of printed books, containing some rare works printed in Indonesia.

Saiwūn

The Āl Kāf (Public) Library, contains perhaps a thousand printed books and a few MSS., the more important of which have been recorded here. It is little used by the Saiwūnīs.

Of private individuals, Saiyid Ṣāliḥ b. 'Alī al-Ḥāmidī has a fine library of MSS., the rarer items of which have been described here. Saiyid 'Abd al-Raḥmān b. 'Ubaidullāh has probably also a number of MSS., but I did not see these in his house. MSS. may also be found sometimes with local Mashā'ikh.

Al-Ḳaṭan

Sultan 'Alī b. Ṣalāḥ has a fine library, but he did not permit me to see it on the grounds that it was in disorder, although he lent me various MSS. to inspect.

Ḥuraiḍa

The Mosque Library I was allowed to inspect by the broad-minded and liberal 'Aṭṭās saiyids. It was founded by the father of the present generation Saiyid 'Abdullāh b. 'Alawī b. Ḥasan, who was a great bibliophile and collector, purchasing many volumes from outside Ḥaḍramawt. The number of volumes at present in reasonable condition is perhaps 400–500, the MSS. being about thirty in all. The old catalogue of the library with many of the best books was consumed by the white ant. There are still, however, some unusual lithographed Indian texts, and the MSS. are often fine examples.

The Ḳāḍī 'Alī b. Sālim has a good private library from which I purchased a

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number of MSS., and recorded others. The *manṣab*, too, is said to have a number of rare items in his library, but as he was on pilgrimage at the time of my visit in February 1948, I did not see his library.

Al-Mashhad

The *manṣab* has a library of printed books and some MSS., mainly biographical, but it is much neglected.

Ḳaidūn

This town is reputed to have books, but is disappointing. I saw various MSS. belonging to the 'Amūdīs and the Āl Ḥaddād saiyids, and examined two small MSS. collections of little interest.

Upper Daw'an

Part of an MSS. collection belonging to an al-Bārr saiyid was examined in detail, and a number of other collections seen, but nothing unusual was forthcoming. A longer stay in Daw'an might, however, be productive of MSS. on *fiḳh*, etc.

Shu'ba (Shi'ba) of 'Amd

In this village the 'Amūdī Mashā'ikh are the custodians of a library which they regard as sacred. There are three keys to it, held by different sections of the family, who are generally, it is said, at variance with one another. Even then, within each section the key is held by different members from time to time, probably in a sort of rotation. The library is said to be some 500 years old and is contained in cupboards.

Bā Ṣurra of al-Maṣna'a (Daw'an) visited Shu'ba but was not permitted to see the library, but the Ḳāḍī of Ḥuraiḍa made a thorough examination of the MSS. He gave me a list of eight MSS. which he considered rare, but I have found all but two in Brockelmann, and those two might be traceable were further particulars given.

I encountered a number of 'Amūdī Mashā'ikh from Shu'ba in Ḳaidūn, very Bedouin in type and unable even to read. They considered it most unlikely that I should be permitted to view their library if I visited Shu'ba. These 'Amūdīs retain all the old superstitious practices of Ḥaḍramawt, some having the power to cure snake-bite, etc. This dog-in-the-manger attitude of the 'Amūdīs has long been a source of irritation to Ḥaḍramī scholars, and the famous poet 'Alī b. Ḥasan al-'Aṭṭās, some 200 years ago, composed the following epigram :—

شُعْبَةَ ٱلْخَيْرِ مَا هِيَ إِلَّا بَدَاوَهْ مَلَانَهْ
مَيِّلَ ٱلنُّونَ وَٱلْهَاءَ مِنْ حُرُوفَ ٱلْخَزَانَهْ[1]

[1] Vocalized as pronounced. The metre seems to be ‖ – – ∪ | – – ∪ – | ∓ – – ∪ | – – ∪ —.

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O noble Shu'ba, inhabited by none but Bedū,

Remove *nūn-hā* from *khazānah* (library) and you have *khazā* (disgrace).

There can surely be few places where a library has become an object of superstitious veneration. The owner of it is not even buried there, as he died on the pilgrimage.

Wāḥidī Territory

At Ḥabbān two members of the Shiblī family have libraries, as do some of the Āl Miḥḍār saiyids. Elsewhere in the territory books can hardly be found as it is almost entirely a tribal area. To judge from Bā Faḳīh al-Shiḥrī's history, Ḥabbān seems at one time to have been a greater centre of learning than at the present day.

[*N.B.*—While care has been taken to ensure the accuracy of the material presented here, let it be said that if details in some cases are lacking, the work had often to be done with expedition, and notes were oftener than not made as I sat cross-legged in a large room with numbers of people conversing. Worst of all I only had Brock., Sup. III, on my last trip to the Wādī Ḥaḍramawt, and the other volumes did not arrive till I was nearly due to leave the country. My greatest regret is that I was, through this and lack of time, unable to do more than glance cursorily through the contents of the rich Āl Bin Sahl Library.]

SECTION 1

PART 1

(*a*) *Historical MSS.*

No. 1

Abū Muḥ. al-Ṭaiyib b. 'Abdullāh b. Aḥmad b. 'Alī b. Abī Makhrama al-Ḥimyarī al-Saibānī.[1]

Ḳilādat al-Naḥr fī Wafayāt A'yān al-Dahr.

Loc. Copy in possession of the Ḥaḍramī poet Ṣāliḥ b. 'Alī al-Ḥāmidī of Saiwūn. A copy is also said to be in the possession of the Manṣab of Ḥuraiḍa. A copy of part ii in the Āl Bin Sahl Library at Tarīm.

Refs. Brock., Sup., ii, p. 240, with notes on location of other MSS. Oscar Löfgren, "Über Abū Maḥrama's Ḳilādat al-naḥr fī wafayāt 'a'yān al-dahr", *Le Monde Oriental* (Uppsala, 1931), xxv, pp. 120–139. Bā Faḳīh al-Shiḥrī (item no. 3), Mukallā MS., pp. 13, 20, 24, 28.

Begins:

بسم الله الرحمن الرحيم وعلى النبي وآله افضل الصلوات والتسليم الحمد لله الباقي بعد فنا خلقه والمآن عليهم بادرار رزقه .

Descr. of MS. 376 fol., approx. 10 in. by 14 in. Average 33 lines to page. It was formerly a *waḳf* of the Āl Djunaid saiyids, made to the students of

[1] Löfgren, op. cit., p. 131, wrongly spells this al-Shaibānī, no doubt misled by a badly written v sign over the *sīn*.

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Tarīm in 1277/1860–1. A date, not that of transcription, appears on a fly-leaf, 1133/1720–1, so the MS. is probably anterior to this date. Vol. i (both vols. being bound together) ends at the year 320/932 and comprises 210 fol. This copy of Ṣāliḥ b. 'Alī ends at the year 580/1184–5 with a section of biographies entitled العشرون الخامسة من المائة السادسة.

Biography

For details consult Brock. (ref. cit.). Bā Makhrama was born at Hadjram in 833/1430 and died in 903/1497. Biographies are given by Bā Faḳīh of his father (cf. Löfgren, op. cit., pp. 131 ff.) who wrote works on *fiḳh*, commentaries, grammar, and *handasa*, and his brother 'Abdullāh Ya'ūdī (in Löfgren 'Umūdī).

Notes

Brock. remarks "Bd. i, bis 501 verloren". The Cairo photo of a Constantinople MS., however, commences with the same opening phrases as the Saiwūn text. The Saiwūn MS. is unquestionably the first two volumes of the complete work, and seems to agree with Löfgren's analysis (op. cit., pp. 125 ff.). It is probable, therefore, that we have actually two copies of the first vol. from which to prepare a critical text. In the Āl Bin Sahl library, in Tarīm, there is a volume of Bā Makhrama's history, containing probably the last three portions. It is a very fine MS., but I have unfortunately not taken particulars of it.

The following extract from the preface of the *Ḳilādat al-Nahr* is of some importance, as it lists the sources and defines the arrangement of the history, but there is not much here which Löfgren's able analysis has not already detected.

اما بعد فانه لما كان التاريخ طريقا الى العلم بحال من درج من القرون الماضية، ووسيلة الى حفظ اخبارهم واحوالهم الجارية، وكان ذلك عبرة لمن اعتبر، وعظة واضحة لمن ادّكر لما يقف عليه فيه من تقليب الدهور وتغيّر الاحوال والامور، اردت ان اجمع فيه مجموعاً لايقا وانموذجا فايقا فجردت فى ذكر عزمى، وصرفت الى تحصيله همى، فجا بحمد الله تاليفا وافيا وترصيفا كافيا سلكت فيه مهيع التوسط بين الاطناب الممل والإيجاز المخل؛ ورتبته على السنين مبتديا باول سنة من الهجرة النبوية على صاحبها افضل الصلاة والسلام جاعلا كل مائه منها خمس طبقات، ذاكرا فى كل عشرين من طبقاتها تراجم اهلها، محررا كل ترجمة غالبا بتخليصها من اصلها، مبتكرا لانشائها نادرا، ومعولا على نقلها، مقدما غالبا من وقفت على تاريخ وفاته، مُعَقِّبا له بذكر من جهلت وقت مماته، مبعدا تلك العشرين مجردا فيها ذكر احداثها، المقضى اكثرها الى احداثها، وربما اهمل ترجمة الاعيان فى طبقة التراجم، اما لمناسبة او لسهو هاجم، فاذكره فى طبقة الحوادث فى سنة وفاته ان كان منقوله، او فى اخرها ان كانت مجهوله، وجل اعتمادى فيما ابتديت به، واتقنت فيه عمله تاريخ الشيخ الكبير الامجد عفيف

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الدين اليافعى عبد الله بن اسعد ، الا انى اودعت فيه جملة مستكثرة مما كان اهمل ذكرها فيما حرره ، جمعتها من كتب شتى هى فيما زدته معتمدى كتاريخى ابى الحسن الخزرجى والبها الجندى ، وكتاريخ العلامة ابى حسان الحضرمى امام الطريقة ، وكتاب الجوهر الشفاف فى مناقب الاشراف اهل الحقيقة ، وكتاب الشيخ الجليل على ابن (sic) ابى بكر الموسوم بالبرقة الشيقة ، وقد اعتاد اليافعى عن اهماله ذلك بانه لم يقف من طبقات اهل اليمن على سوى تاريخ ابن سمره (sic) فلهذا لم يتعرض لذكر اكثرهم فى من ذكره ، وسميته قلادة النحر فى وفيات اعيان الدهر .

Of these sources al-Djanadī and al-Khazradjī are well-known printed texts, as is also al-Yāfi'ī's *Mir'āt al-Djanān* (Haidarabad, 1337–40), cf. Brock., ii, p. 177, and item no. 7 of this article.

For al-Djawhar al-Shaffāf, see O. Löfgren, op. cit., p. 130, and item no. viii of biographies.

'Alī b. Abī Bakr al-Sakrān b. 'Abd al-Raḥmān al-Saḳḳāf (ob. 895/1489–90) was a celebrated Ṣūfī, and his work entitled *al-Barḳat al-Mushīḳa* (?) *fī Dhikr Libās al-Khirḳat al-Anīḳa* was printed in Cairo in 1347/1928–9 but is not known to Brockelmann. This must be the work cited under the title of *al-Barḳat al-Shaiyiḳa* here.

Ibn Samura (pointing the name as in O. Löfgren, *Arabische Texte, etc.*, ii, p. 27), whose name has also been given me as Ibn Samwara, died in 590/1194. I have been informed that he was an Abyanī. For his *Ṭabaḳāt* see Brock., Sup., i, p. 570, and Otto Spies, " Beiträge zur arabischen Litteraturgeschichte ", in *Abhandl. f. d. Kunde des Morgenlandes* (Leipzig, 1932), xix, iii, p. 25, for a copy in Constantinople. The Manṣab of Ḥuraiḍa is also said to have a copy of the *Ṭabaḳāt*.

No. 2

Al-Saiyid Aḥmad b. 'Abdullāh b. 'Alawī, known as Shanbal.

No title, but the work is generally known as *Tārīkh Shanbal*.

Loc. Purchased from the Ḳāḍī of Ḥuraiḍa, Al-Saiyid 'Alī b. Sālim Āl al-'Aṭṭās.

Refs. *Rābiṭa*, ii, iii, entry no. 16. Muḥ. b. 'Aḳīl, Art. " Ḥaḍramawt ", *al-Zahrā'* (Cairo, 1345), iii, p. 107. This work also forms one of the sources of Bā Faḳīh al-Shiḥrī (see item 3), where frequent allusion is made to it.

Begins :

بسم الله . . . وفى سنة احدى وخمسماية توفى نجم الدين بن على بن فارس المعروف بابن المعلم الواسطى الهربى .

Descr. of MS. 161 pages, 19 lines to page. Years marked in red. The transcription of the MS. is evidently fairly recent, and it cannot be more than fifty years old. The paper, ink, and hand are similar to that of the Mukallā MS. of Bā-Faḳīh al-Shiḥrī. There are a few blanks only, but the pointing,

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especially of names, is often defective. Where non-Ḥaḍramī names are concerned this may be easily rectified, but local names will sometimes be puzzling.

Biography

Under the annals for the year 872/1467–8 (p. 112 of the MS.) a note remarks: "In (this year) was born al-Sharīf Aḥmad Shanbal 'Abdullāh b. 'Alawī, the author of this book". A footnote at the end remarks that the author died in Tarīm on Thursday, 24th Radjab, 920/1514. *Al-Rābiṭat al-'Alawīya* says that he wrote a *Tārīkh al-Sāda wa-'l-Ashrāf*, but that it is not known where copies are to be found. It seems likely that this is the work in question.

Contents and Notes

These chronicles are set down in the form of annals under date-headings. This history covers the period 501/1107–8—920/1514–5, but I have seen in possession of the well-known Ḥaḍramī poet, Ṣāliḥ b. 'Alī of Saiwūn (cf. Brock., Sup., iii, p. 498), a number of pages said to be from Shanbal's history, partially eaten by the white ant, and relating to the period before 500 H. The content of these pages, however, includes comparatively little relating to Ḥaḍramawt, and the loss of the first volume is probably therefore of little moment.

The first portion of the MS., from about 500 H. to the year 590/1193 (p. 20), is little more than a bare record of events outside Arabian history, no doubt gleaned from the standard sources, and obituary notices of notables. Such few allusions to Ḥaḍramawt as there are may also be derived from known authorities. The remainder is more informative, though sources are habitually omitted throughout the book. In general this book is largely a record of battle, plunder, killing, and the like, with notes on floods, fires, famines, and destruction. It will be useful for establishing a chronological sequence on Ḥaḍramī history,[1] and when examined in detail may give a picture of Ḥaḍramī tribal movements.

Notes of interest are the use of the *mandjanīḳ* against Hainin (Henin) in 625/1228, an attack by the Magian Yahūd (read Hunūd, Indians) on Shiḥr and Socotra in the mid-eighth century, the rise of the price of twist (*ghazl*) at Shiḥr in 913/1507–8 to 7 Shiḥrī ocques, and of cotton (*'uṭb*) to 10 ocques, as the result of a famine. Under the events of 849/1445–6 is recorded the death of 'Abdullāh b. 'Alī al-Kathīrī, who is said to have been the first to introduce drums (*ṭubūl*) and trumpets to Ḥaḍramawt.

No. 3

Muḥ. b. 'Umar al-Ṭaiyib Bā Faḳīh Bā 'Alawī al-Shiḥrī.

[1] In Aden there has appeared (without date, title, or author) a summary or index to the yet unprinted poem of the well-known saiyid 'Abd al-Raḥmān b. 'Ubaidallāh Al-Saḳḳāf entitled *Baḍā'i' al-Tābūt fī Tārīkh Ḥaḍramūt*, which gives some indication of the main events in Ḥaḍrami history, unfortunately unprovided with dates.

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Tārīkh.

Loc. Copy in al-Maktabat al-Sulṭānīya in Mukallā (no. 438 of the Cat.). A good copy with Bā Ṣurra, the present governor of Shiḥr. The Manṣab of Ḥuraiḍa is said to have a copy also.

Refs. *Rābiṭa*, ii, iii, pp. 109–116, no. 33. Muḥ. b. 'Akīl, Art. " Ḥaḍramawt ", *al-Zahrā'* (Cairo, 1345), iii, p. 107. B.Shihāb, Appendices to *Ḥāḍir*, p. 164. See also items nos. 5 and 6.

This author is not known to Brock.

Descr. of MSS. The Mukallā copy is recent and defective in many respects, but lacunae, though existing, are not very numerous. There are, however, many errors and the letters in names often lack diacritical points. The Bā Ṣurra text is a good clear MS. though fairly recent, and I am having this copied at present. The material relating to the Portuguese I have copied and collated with both MSS., intending to publish it with a translation.

A colophonic note (p. 438) to the Mukallā MS., evidently copied from the original, says :—

وكان فراغ من زبر هذا التاريخ المبارك بكرة يوم الاثنين لعله ١٦ فى شهر شعبان المكرّم سنة ١٠٠٠ .

بقلم الحقير العبد الضعيف الذليل المعلم عبد الله بن صالح بن عبود با عطب .

Biography

Though this author is one of the most widely used sources for Ḥaḍramī history, I have not been able to find any information about him in the sources used in the compilation of this survey.

Contents and Notes

This history takes the form of annals, the year in both copies mentioned being written in red. The style is a kind of Arabic, not colloquial yet near to it, not free of grammatical errors, and containing some South Arabian words. In general it somewhat resembles the style of the work known as *Tārīkh Thaqhr 'Adan*, but is perhaps rather cruder. The ض is often written for the ظ, both having the same pronunciation in Ḥaḍramawt. Many chronograms in verse are quoted throughout. Among sources used are Ibn al-Daiba', Sakhāwī, Abū Makhrama (see item no. 1), and Bā Sandjala (see item no. 9) whose work may only survive in the extracts quoted by Bā Faḳīh al-Shiḥrī. The year at which the history opens is 901/1495–6, and it deals with the events of the tenth (sixteenth) century.

The *Tārīkh Bā Faḳīh al-Shiḥrī* is an important source for the period. While it deals with events from a Ḥaḍramī viewpoint, it has much of interest for the history of South Arabia in general. There are allusions to contemporary historical events outside Arabia, and the author is well informed on the activities of the Turks and Portuguese in the Red Sea, Indian Ocean, and India. The value of the *Tārīkh Bā Faḳīh* lies in its presentation of the Arabian background

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to the Portuguese accounts of their relations with the Arab princes along the South Arabian coast. Moreover, these annals throw entirely new light on the internal history of the country. As usual, there is much biographical material.

Under the annals for the year 905/1499–1500 there is a most curious account of a Jew in Baiḥān who seems to have been a semi-independent chief. He is described as اليهودى الناقض العهد الذى ببيحان as he refused to deliver up a murderer, and the writer goes on to say [1] :—

وكان مخالفاً على الشيخ عامر ناف للايمان يطعن فى الاسلام ويركب الخيل بالسروج المعرفة بالذهب والفضة ويتطاول على المسلمين تبعة خلق من اليهود خصوصاً من تهوّد منهم بعد اسلامه .

He evidently disobeyed the Muslim sumptuary laws current in the Yemen up to the present time.

In 910/1504–5 guns and cannon were being used in the local wars, but in 905/1499–1500 the Sultan al-Ẓāfir of Aden had been fighting with mangonels (منجيقات) in the Dathīna area, and took the "Ḥuṣn Dathīna".[2] The Sultan Badr. b. 'Abdullāh b. Dja'far ordered copper coins (*fulūs*) to be struck in Shiḥr in 934/1527–8, and again in 943/1536–7 "the Sulṭān Badr struck al-buḳshāt al-Badrīya".[3] The author adds also that in 946/1539–40 in Djumādā I a new coinage came into use in Aden.[4]

In these annals I have remarked that a famine seems to be recorded every few years, with consequent high prices in Shiḥr and the Wādī Ḥaḍramawt; for example in 947/1540–1 *dhurā* in Shibām became so dear that a *muṣrā* cost two *buḳshas*, and a *raṭl* and a third of dates one *buḳsha*. Six *ḳurṣ* (i.e. a 2-*muṣrā* weight, now standardized at 14 ozs.) of sugar cost an *ashrafī*, "a thing unknown till coffee appeared". *Ḳāt* was well known in Yemen in 976/1568, but it was not found in Ḥaḍramawt.[5] This, of course, is still the case at the present time.

Other versions of Tārīkh Bā Faḳīh al-Shiḥrī

An abbreviated version of this history under the title *Ikhtiṣār Tārīkh al-Ṭaiyib Bā Faḳīh li-'l-Ḳarn al-'Āshir*, was made by 'Umar b. Saḳḳāf b. Muḥammad al-Ṣāfī al-Saḳḳāf Bā 'Alawī [6] but the only copy which I have seen is in the possession of Ṣāliḥ b. 'Alī of Saiwūn.

While in Ḥuraiḍa I was lent a copy of what purported to be an MS. copy of Bā Faḳīh's history, bearing the title *Tārīkh Ḥawādith al-Sinīn wa-Wafāt al-'Ulamā' al-'Āmilīn wa-'l-Sādat al-Murabbiyīn wa-'l-Awliyā' wa-'l-Ṣāliḥīn min*

[1] Mukallā MS., p. 30.
[2] Ibid., p. 85.
[3] Ibid., pp. 169 and 222. The *buḳsha* is the name of a contemporary Yemenite coin to-day.
[4] Ibid., p. 254.
[5] Ibid., p. 376.
[6] This is probably the poet whose biography is given in *Tar. Sh. Had.*, iii, pp. 6 seq. He died in 1216/1801–2.

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sanat tis'a mi'at ilā 'llatī hī li-'l-Alf mufīya. I had very little time to examine this MS., which was moreover written in a poor hand, but my notes describe it as covering the period 935/1528–1224/1809. This, of course, commences later, but continues for another century beyond the period covered by the other MSS. of Bā Faḳīh. Had I had full notes on the Mukallā MS. with me at the time I should have examined this Ḥuraiḍa MS. with more care, but evidently some account must be taken of it in the preparation of a critical edition of Ba Faḳīh's history.[1]

No. 4

Al-Saiyid 'Abdullāh b. Muḥ. b. 'Abdullāh b. Abī Bakr Bā Ḥasan Djamal al-Lail al-'Alawī al-Ḥusainī.

K. Nashr al-Nafaḥāt al-Miskīya fī Akhbār al-Shiḥr al-Maḥmīya.

Loc. Vol. 1 only in the Āl al-Kāf Library at Tarīm, but the entire work is said to comprise two volumes. It is possible that a complete text may be found in Shiḥr with the Bā Ḥasan family.

Refs. *Tar. Sh. Had.*, i, 131. 'Alawī b. Ṭāhir has used this work in the compilation of his *Shāmil.*

Descr. of MS. 217 fol., usually 14 lines to page.

Biography

According to *Tar. Sh. Had.* the author died on the 22nd Rabī' II, 1347/1928 at Shiḥr. Another source gives the 14th Rabī' as the precise date.

Contents and Notes

The *K. Nashr al-Nafaḥāt* is divided into three *bābs* and a *khātima*, as follows :—

1) المقدمه — نذكر فيها مقدار هذه المدينة المباركة وذكر سكانها قديمًا وحديثًا وما قيل فى بركتها ومدحها نظماً ونثراً وانها فى جزيرة العرب المشهورة بناحية اليمن آلخ .

2) الباب الاول — فى ذكر اوليائها الكبار ممن اشتهر بها اشتهار الشمس فى رابعة النهار .

3) الباب الثانى — فى ذكر مساجدها العامرة والتنبيه على المندرسة منها والدائرة .

4) الباب الثالث — فى ذكر ملكها من الملوك العظام وسلاطينها الفخام .

5) الخاتمة — فى ذكر تواريخ متفرقة قيدها بعض الفضلاء .

[1] The following dialect words are found in the text : p. 122, جليله cannon-ball (nowadays, a bullet) ; p. 200 ذبور fields ; p. 257 زعيمه a boat ; p. 317, مكتب a messenger. All of these words are to be found in C. v. Landberg, *Glossaire Daṭînois* (Leiden, 1920–42). The Indian words كرانى clerk (p. 121) and بانيان Hindu, also commonly used to-day, were apparently in use at this period. A Turk is a " Rūmī ". (Mukallā MS.)

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The Tarīm volume ends with the lives of the saints, i.e. with the conclusion of Bāb 1.

The author of the *K. Nashr al-Nafaḥāt* has relied mainly on (*a*) *al-Nūr al-Sāfir*, (*b*) *al-Mashra' al-Rawī*, and (*c*) *al-Djawhar al-Shaffāf*.[1] He has also had recourse to (1) *Kanz al-Barāhīn* (see item biogs. no. iv), (2) *Sharḥ al-'Ainīya* (see item biogs. no. v), (3) Muḥ. b. Zain b. Sumaiṭ, *Bahdjat al-Fu'ād wa-Bughyat al-Murād* (*Tar. Sh. Had.*, ii, 129), (4) 'Aidarūs b. 'Umar b. 'Aidarūs al-Ḥabshī (ob. al-Ghurfa, 1314/1896–7), *'Iḳd al-Yawāḳīt al-Djawharīya fī Ṭarīḳ al-Sādat al-'Alawīya* (Brock., Sup., ii, 821, but with a slightly different title, printed).

He describes the contents of his history as follows :—

مناقب افاضل الشحر المحروسة وشرح احوالهم وتواريخ وفياتهم وذكر سكانها قديمًا وحديثًا وما جاء فى خواصها ومدحها نظمًا ونثرًا وذكر مساجدها وسلاطينها وما قيل فى مدحهم وذكر وقايعهم كذلك .

The first volume is not very interesting or informative, but the remaining *bābs* may well prove to be more valuable. A note on the quarters of Shiḥr, however, seems worth recording. These are :—

حارة القرية ، وكانت العماره بها سابقا وبها سوق الخان القديم . ثم حارة المجرف ثم حارة الرمله ، وهولاء الثلاثة اقدم كان بها . ثم حارة ابى عوين ، ثم حارة ابى غريب ، ثم حارة المقد ويقال لها الحوطه ، ثم حارة الخور .

No. 5

Aḥmad b. al-Ḥasan b. 'Abdullāh b. 'Alawī b. Muḥ. al-Ḥaddād Bā 'Alawī.

al-Fawā'id al-Sanīya fī Dhikr Faḍā'il Nisbat min yantasib ilā al-Silsilat al-Nabawīya, A'nī bihim al-Sādat al-'Alawīya, khuṣūṣan minhum al-Ḳāṭinīn bi-'l-Djihat al-Ḥaḍramīya.

Loc. Copy purchased at Ḥuraiḍa, in author's possession. Another copy in Āl Kāf Library, at Tarīm.

Refs. Brock., Sup., ii. 816, citing C. Snouck Hurgronje, " Sa'd Ès-Suwênî ein seltsamer Walî in Ḥadhramôt ", *Zeitschr. f. Assyr.*, xxxvi, 1911, p. 239, and *Verspreide Geschriften* (Bonn-Leipzig, 1925), v, pp. 418–19. *Riḥlat*, pp. 62–4.

Begins : الحمد لله الذى شرف المحمديه وطهرهم من الرجس والاثام

Descr. of MS. 158 fol., 15 lines to page. Copy transcribed 1262/1846. Good clear hand. A note on a fly-leaf says *bi-rasm al-walad*. The author states (fol. 104*a*) that the work was composed in 1203/1789.

This work has been known in Europe up to the present only by Snouck Hurgronje's citation, but he gives no indication as to the whereabouts of the MS. or its contents.

[1] For *al-Mashra' al-Rawī*, see Brock., Sup., ii, p. 617. Though not mentioned by Brock. there is actually a printed text of this work which I have seen (Cairo, 1319 H.). *Al-Djawhar al-Shaffāf* is item no. viii of the biographies.

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Biography

The annotator of the *Riḥlat* gives the following particulars, commencing with his genealogy in full detail. Born in the *ḥawṭa* of al-Ḥāwī in Tarīm (the seat of one branch of the Āl Ḥaddād saiyids) on the 21st Shawwāl 1127/1715. The names of his teachers are given. Went to al-Ḥaramain in 1157/1744. Names of some of his many pupils after his return to Tarīm quoted. Succeeded his father as *manṣab* of al-Ḥāwī in 1188/1774. He must have attained some eminence as he is known in this and Snouck Hurgronje's copy as al-Mudjaddid li-'l-Ḳarn al-Thānī 'Āshir. Ob. 30th Radjab 1204/1790, and buried in Zanbal in Tarīm, one of its three cemeteries, known collectively as *Bashshār*, from the donor (*wāḳif*) of the land.

He is the author of eight works, of which there are known to the annotator of the *Riḥlat* only the above, (2) his *Fatāwī* collected by his son 'Alawī, (3) *Safīnat al-Arwāḥ, mukhtaṣar Simṭ al-Fatāwī li-Abī Zar'a wa-'l-Fatāwī al-'Adanīya li-Bā Makhrama.*

Contents and Notes

The work is divided into a preface (fol. 3*a*) which deals with the territories comprised by the term Ḥaḍramawt, and the boundaries of the country, followed by eight sections as follows :—

i. *Dhikr Ḥaḍramawt wa-Khaṣā'iṣihā wa-Manāḳibihā wa-Ahlihā* (fol. 12*a*).
ii. *Dhikr Balad Tārīm* [sic] *al-Maḥrūsa wa-Manāḳib Ahlihā* (fol. 27*a*).
iii. *Dhikr Shi'ābihā wa-Djibālihā wa-Awdiyatihā, etc.* (fol. 35*a*).
iv. *Dhikr Masādjidihā al-Mashhūra, etc.* (fol. 38*b*).
v. *Dhikr al-Thanā' 'alā Turabihā, wa . . . 'l-Aḳṭāb . . . wa-Kaifīyat al-Ziyāra lahum* (fol. 47*a*).
vi. *Dhikr Ziyārat Nabī Allāh Hūd* (fol. 65*b*).
vii. *Faḍl wa-Barakat al-Djumū'at al-'Āmma 'ind Ziyārat Ḳubūr al-Awliyā', etc.* (fol. 85*a*).
viii. *Dhikr Sharaf Nasab Sādatinā Āl Abī 'Alawī* (fol. 90*b*).

The last section is followed by a *khātima*.

Amongst other sources, the author relies on *al-Nūr al-Sāfir*, and *Tārīkh al-Saiyid Muḥ. b. 'Umar al-Ṭaiyib Bā Faḳīh* (fol. 7*a*) (see item no. 3).

No. 6

al-Shaikh Sālim b. Muḥ. b. Sālim b. Ḥumaid (or perhaps better Ḥamīd) al-Kindī. *Tārīkh b. Ḥumaid* (usual title). The copy I have seen in the possession of Mr. A. F. Watts is entitled *Al-'Uddat al-Mufīdat al-Djāmi'a li-Tawārīkh Ḳadīma wa-Djadīda*. This is probably the correct title, but in *Riḥlat* (p. 23, seq.), it is described as *Tārīkh fī Akhbār Ḥaḍramawt wa-Ḳabā'ilihā wa-Mulūkihā wa-Ḥawādithihā*. In the Art. " Kutub al-Tarādjim, etc.", it is simply called *Tārīkh Ḥaḍramawt*, but this article is not very accurate where titles are concerned.

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Loc. The original copy is said to be in the possession of the Manṣab of Ḥuraiḍa. According to Kutub al-Tarādjim, etc., Sulṭān Manṣūr in Saiwūn possesses a copy, and he adds that there are also copies in Sourabaya and Ḥuraiḍa. I was informed of a copy in Mukallā. Mr. A. F. Watts of the Aden Political Service possesses an incomplete copy purchased in Saiwūn. There are doubtless many other copies in the country and perhaps also in the East Indies.

Refs. *Tar. Sh. Had.*, iii, p. 63. *Riḥlat*, p. 23 seq. *Rābiṭa*, ii, iii, pp. 109–116, no. 34.

Begins: الحمد لله الذى خصّ بالملك والولاية خواصّ عباده

Descr. of MS. Mr. Watts's copy ends at the year 833/1429–30. 104 pages, 22 lines to page.

Biography

Ibn Ḥumaid was born in Tarīs in 1217/1802–3, and for many years was occupied in study and mixed in Ṣūfistic circles, no doubt passing through the usual training at Tarīs and elsewhere. A list of his teachers is given.

He is described in the *Riḥlat* (upon which most of the biography given here is based) as *al-mutaṣawwif wa-'l-siyāsī al-idjtimā'ī*, and is noted as an historian, especially of the "great national rising" against the Yāfi'is in 1265/1848–9. After the expulsion of the Yāfi'is from the Kathīrī towns, he became *kātib khāṣṣ*, or private secretary, to the Sulṭān Ghālib b. Muḥsin b. Aḥmad al-Kathīrī, which made him specially qualified to write a history of the times. He apparently also wrote a biography of the Kathīrī Sulṭān, his master, but I have come across no other references to this. On the Sulṭān's death on the 21st Radjab 1287/1870 he retired from the royal service and the political milieu, to devote himself to history and Ṣūfism. The history is said to have been written after the year 1284 H.

Ibn Ḥumaid remained at Tarīs till his death in 1316/1898–9, and is buried with his ancestors there. About two years before his death, he was visited by the author of the *Riḥlat al-Ashwāḳ*, who relates one or two anecdotes of him. It is also noted that Aḥmad b. Ḥasan b. 'Abdullāh al-'Aṭṭās used Ibn Ḥumaid's history as a source for his own treatise on Ḥaḍramawt (item no. 15 of this article probably being intended).

Contents and Notes

Till about 600/*c.*1200 the book is mostly general history, based on the standard sources for Islamic history. South Arabian historical authorities consulted include Khazradjī, Ibn al-Daiba', and the two Ḥaḍramī histories of Bā-Faḳīh al-Shiḥrī and Shanbal described here (see items nos. 3 and 2), beside the usual biographical works which abound in Southern Arabia, such as those described in section I, part II. The complete history is said to cover the events up to the year 1313/1895–6. Some versions are said to contain contentious matter. The author, despite the encomiums of 'Abdullāh b. Muḥ. al-Saḳḳāf, is recognized

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to have certain faults, notably that he has a pro-Kathīrī and pro-Saiyid bias. The saiyids, be it remarked, have generally a leaning toward the Kathīrīs and antipathy to the Ḳu'aiṭīs. Ibn Ḥumaid is, however, the principal source for the history of the nineteenth century in particular, and has been used by all contemporary Ḥaḍramī historians. He is, for instance, much cited by *Tar. Sh. Had.*

No. 7

'Abdullāh b. Sa'īd al-Yāfi'ī.

Al-Tārīkh li-'l-Shaikh 'Abdullāh, etc.

Loc. Āl Kāf Library, in Tarīm.

Refs. This is almost certainly *Mir'āt al-Djanān* of 'Abdullāh b. As'ad b. 'Alī b. Sulaimān al-Yāfi'ī, ob. 768/1348, and it concludes in the same year as the well-known printed text.

(*b*) *Historical Sources known by Citation only*

No. 8

al-Shaikh 'Abd al-Raḥmān b. 'Alī b. al-Ḥassān al-Ḥaḍramī.[1]

Tārīkh Bā Ḥassān (alternative title *al-Bahā*, cf. *infra*).

Loc. According to the anonymous writer in *al-Rābiṭat al-'Alawīya* (see *infra* refs.) a complete text of this history is to be found in Ḥabbān with Sālim b. Aḥmad al-Miḥḍār, whose son, Bū Bakr, informed me that he had sold his father's library to the Shiblī family. Many of the books were removed to Indonesia, where this copy may now be. The Manṣab of Ḥuraiḍa is said to have a copy entitled *Tārīkh Ḥassān*.[2]

Refs. O. Löfgren, " Über Abū Maḫrama's Ḳilādat al-naḥr . . . ", *Le Monde Oriental* (Uppsala, 1931), xxv, p. 131. *Rābiṭa*, ii, iii. *Tar. Sh. Had.*, i, 74. B.Shihāb, Appendices, op. cit., p. 163.
See also item no. 1 of this article.

Biography

He was born at Raidat al-Mishḳāṣ about 750/1349, but little is precisely known of him. Abū Makhrama calls him Imām al-Ṭarīḳa. He died in 818/1415–6 and is therefore roughly contemporary with Khazradjī.

Tar. Sh. Had. mentions five works which it is known with certainty were composed by him, including the history which he names *al-Bahā*, adding that it is concerned with the biographies of noted Yemenis. According to the Ḳāḍī of Ḥuraiḍa he is credited with three histories, one long, one medium, and one short in size, the shorter ones probably epitomes of the first.

[1] *Tar. Sh. Had.* says the Bā Hassān are a section of the famous Ḥaḍramī tribe of Kinda, on the authority of the *Sabā'ik al-Dhahab*. I was informed that he was known as al-Shihrī.

[2] This history must carefully be distinguished from that of Khazradjī known in Ḥaḍramawt as *Tārīkh Bā Ḥasan*. Both of these works are quoted in Abū Makhrama's preface, as sources to his *Ḳilādat al-Naḥr*. Mr. A. Watts has since informed me that he had a brief glance at a copy of this history in the possession of Saiyid 'Abd al-Ilāh Bā-Faḳīh of Tarīm.

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No. 9

al-Faḳīh ʿAbdullāh b. Aḥmad b. Muḥ. b. Sandjala al-Shiḥrī.

Al-ʿIḳd al-Thamīn al-Fākhir, otherwise known as *Tārīkh Bā Sandjala.*

Loc. The actual existence of copies to-day is uncertain, but the Manṣab of Ḥuraiḍa is said to possess a copy.

Refs. This author is unknown to Brock. Cited in Muḥ. b. ʿAḳīl, Art. " Ḥaḍramawt ", *al-Zahrāʾ* (Cairo, 1345), iii, p. 107. His history is mentioned by the Muftī of Johore, ʿAlawī b. Ṭāhir, in the preface to his great history *al-Shāmil*, of which a few preliminary pages were run off about the outbreak of the recent war and sent to Ḥaḍramawt for criticisms. It is possible, therefore, that he may have a copy.

Biographical Details

Bā-Faḳīh al-Shiḥrī (see item no. 3) quotes much from Bā Sandjala. He calls him *al-muʾarrikh*, " the historian ", and repeats the above genealogy. He gives his date of death as 987/1579 (Mukallā MS. pp. 56, 175, 297, 403). ʿAlawī b. Ṭāhir remarks that his history covers the period 900–977/1494–1570.

The name is sometimes given as Bā Sakhla, but learned Ḥaḍramī opinion agrees that this is an error ; the confusion is easily understood.

No. 10

Al-Shaikh Aḥmad b. ʿAbdullāh Bā Zarʿa al-Dawʿanī.

Tārīkh Bā Zarʿa, possibly entitled *Nubdha* . . .

Loc. The actual whereabouts of copies is uncertain, but the Manṣab of Ḥuraiḍa is said to have a copy.

Refs. Tar. Sh. Had., ii, p. 154. *Riḥlat*, p. 136 (merely a citation). Muḥ. b. ʿAḳīl, Art. " Ḥaḍramawt ", *al-Zahrāʾ* (Cairo, 1345), p. 107. *Rābiṭa*, ii, iii. B.Shihāb, Appendices, op. cit., p. 164. This author is unknown to Brock.

Contents and Notes.

According to *al-Rābiṭa* (entry no. 19) this work consists of *Ṭabaḳāt wa-Tarādjim* and was composed in the eleventh / seventeenth century. The writer of this latter article is, however, not aware of the whereabouts of the MS., whereas Muḥ. b. ʿAkīl says it is a work frequently found in Ḥaḍramawt. Sultān ʿAlī b. Ṣalāḥ of al-Ḳaṭn is inquiring for copies in the country.

ʿAlawī b. Ṭāhir, in the preface to the *Shāmil*, has cited a number of authorities which he presumably has either seen or possesses, but which I have not succeeded in tracing elsewhere. As will be seen, only the barest details as to the name of the author and the title of his composition are given. None of these authorities seems known to Brockelmann.[1]

[1] These titles (nos. 11–14) are not known to the *Kashf al-Ẓunūn*, but no. 12 was to be found in Ḥaḍramawt within quite recent times as I met several scholars who claimed to have seen it.

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No. 11

al-Shaikh al-Faḳīh Abū Muḥ. al-Ṭaiyīb b. ʿAbdullāh b. Aḥmad Bā Makhrama (the brother of the celebrated poet ? cf. item no. 28).

al-Nisba ilā 'l-Mawāḍiʿ wa-'l-Buldān.

No. 12

ʿAwaḍ b. Aḥmad b. ʿAwaḍ b. ʿAbdullāh b. ʿUmar al-Djarū.

Kitāb al-Faradj baʿda 'l-Shidda fī Ithbāt Furūʿ Kinda (or according to another source, . . . *li-Anṣāb Kinda*).

It seems that this writer was also a poet. ʿAlawī b. Ṭāhir, however, only possesses portions of this work which, were it ever to be found in its entirety, would evidently be of considerable value.

No. 13

Muḥ. b. Ibrāhīm b. ʿAidarūs b. ʿAbd al-Raḥmān b. ʿAbdullāh b. Aḥmad Bal-Faḳīh al-ʿAlawī al-Ḥusainī.

Riḥlat

No. 14

ʿAlawī b. Ṭāhir also mentions a Yemenite history which will probably contain some Ḥaḍramī material.

Muḥ. b. ʿAlī al-Ahdalī al-Ḥusainī al-Yamanī al-Azharī.

Nathr al-durr al-Maknūn min Faḍā'il al-Yaman al-Maimūn.

This is probably not the author cited by Abū Makhrama (*Tārīkh Thaghr ʿAdan*, ii, pp. 15 and 30). For the latter see O. Löfgren, " Über Abū Maḫrama's Ḳilādat, etc. ", p. 130.

(*c*) *Genealogical Works*

No. 15

Al-Saiyid Aḥmad b. Ḥasan b. ʿAbdullāh al-ʿAṭṭās.

Risāla fi Ansāb al-Ḳabā'il al-Sākinīn bi-Ḥaḍramawt.

Loc. Copy made from a text in Ḥuraiḍa, and collated with another text from Shibām, in the author's possession. This is a work likely to be found in many places.

Refs. *Riḥlat*, p. 112.

Begins: الحمد لله رب العالمين وصلى الله وسلم على سيد الاولين والاخرين

Descr. of MS. 30 pages, 21 lines to page. Copy made by the author.

Biography

Saiyid Aḥmad was born in Ḥuraiḍa in 1257/1841. He had a wide correspondence with scholars of many Islamic countries and was a man of considerable scholarship. In 1325/1907 he visited Egypt and the Hejaz. He became

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manṣab in Ḥuraiḍa and was a great mediator between the Ḳu'aiṭī Sultans and the tribes of Hadjar and of Daw'an. Ob. 1334/1916.

Contents and Notes

The Risāla was composed in 1331/1913, and is said to rely to some extent on Ibn Ḥumaid's history. As the title implies, it deals with genealogy and history. It closes with a description of the route from Ḥaḍramawt to Mecca, giving the stages, names of villages, etc. Much of the work has been rendered of less value than it would have been, by the publication of the material collected by W. H. Ingrams, D. van der Meulen, and Ṣalāh al-Bakrī, but it will serve as a useful control.

No. 16

Bā Hurmuz (other names not given).

Al-Durrat al-Muḍī'a fī 'l-Nisbat al-Hurmuzīya.

Loc. Āl Kāf Library of Saiwūn, where it is no. 82.

Refs. Cf. *Tar. Sh. Had.*, i, p. 94, for some notes on the Bā Hurmuz family.

Contents and Notes

This is a work on a well-known family of Mashā'ikh, but the book itself I found of little interest, a viewpoint with which the Ḳāḍī of Ḥuraiḍa concurs. It seems to be little more than a collection of pious tales.

(*d*) *Biographical Works* (*longer notices*)

No. 17

Anon.

Al-Nadjm al-Zāhir al-Muḍī' fī Manāḳib al-Shaikh al-'Ārif al-Walī 'Umar b. 'Abd al-Ḳādir al-'Amūdī.

Loc. MS. in the possession of Muḥ. al-'Amūdī, the 'Amūdī Shaikh of Ḳaidūn and al-Nadjaidain.

Descr. of MS. Approx. 3 in. by 4 in., and 100 pages. Transcribed 1197/1782.

Notes

This biography was composed in 1159/1746 at the request of the son of the 'Amūdī Shaikh, 'Umar b. 'Abd al-Ḳādir, whose biography it is. No author's name is given, but the transcriber, Saiyid Muḥ. al-Zāhir b. Aḥmad b. al-Ḥabīb 'Abdallāh al-Mashhūr may be the compiler. There is, however, a gap of thirty years between composition and transcription. The work is written in a turgid style, replete with stereotyped phrases and pious sentiments, containing little original matter. The MS. is not likely to be easily accessible to travellers, and as the 'Amūdīs are an important family of Mashā'ikh, celebrated in Ḥaḍramī history, with a strong influence over the tribes, nearly all matter of any value has been extracted and will be set down here.

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Contents

The genealogy of Sh. 'Umar b. 'Abd al-Ḳādir is given as follows :—

عمر بن عبد القادر بن عبد الرحمن بن محمد بن عبد الرحمن بن عمر بن عبد الرحمن بن عثمان القديم بن احمد القديم بن محمد بن عثمان بن عمر مولى خطم بن محمد بن الشيخ الكبير سعيد بن عيسى بن احمد بن سعيد بن احمد ابن سعيد بن عيسى ابن شعبان ابن عيسى ابن داود ابن محمد ابن ابى بكر ابن طلحه ابن عبد الله ابن عبد الرحمن ابن ابى بكر الصديق .

It was a Saḳḳāf saiyid who traced back the origin of the 'Amūdī family, by the aid of books, to Abū Bakr al-Ṣiddīḳ. It seems then that the tradition of descent from Abū Bakr is not a family legend, but a relatively recent claim. The anonymous biographer is evidently a little dubious of its authenticity, for he adds, فالنسب الاكبر الاشرف الاكرم تقوى الله تعالى .

The most celebrated ancestor of Sh. 'Umar was al-Sh. al-Kabīr Sa'īd b. 'Īsā, who seems to have given the family its name, for he was nicknamed (*mulaḳḳab*) 'Amūd al-Dīn. Al-Shardjī says that Sh. Sa'īd's descendants were known as the Āl Bā 'Īsā. In fact the biography under discussion here devotes more space to Sh. Sa'īd than to Sh. 'Umar himself. Sh. Sa'īd's date of birth is unknown, but al-Shardjī is quoted (cf. *Ṭabaḳāt*, pp. 22 and 56) as saying that he died *fī ḥudūd mā bain al-sittīn wa-'l-sab'īn wa-'l-sitt-mi'a*.

Sh. Sa'īd studied under شعيب ابى مدين التلمسانى المغربى. Sh. Sa'īd seems to have been a ṣūfī of repute in Ḥaḍramawt, and to have introduced ṣūfism into Daw'an, for his biographer says :—

أحيى الله به هذه الطريقة الصوفيّة واظهرها على يديه فى هذه الجهة الدوعنيّة ونواحيها بعد ان لم يكن لها وجود ولا لاهلها منها مطلع وشهود .

Sh. Sa'īd was also a teacher, and many of his pupils became themselves, in turn, teachers and saints. He had numerous progeny, in the words of the biographer, وله ذرية كثير منتشرة بل هم اكثر اهل جهة دوعن عدداً وصلاحاً ومالاً Many of these children are now revered as saints in villages of west Ḥaḍramawt, where the spiritual power lies mainly in the hands of the mashā'ikh, whereas in the eastern area it lies with the saiyids.

One of those pupils was al-Sh. Muḥ. Bā Ma'bad, known as Ṣāḥib al-'Ain i.e. the patron saint of 'Ain Bā Ma'bad, the village marking Ḥaḍramawt's western boundary. Of his descendants who became saints are 'Umar (صاحب خطم), Muḥ. b. 'Uthmān of Buḍa (a village in Daw'an said to contain MSS. and which, for political reasons, I had to pass without visiting), and 'Abdullāh b. Muḥ., Mawlā Dhamār. There was also al-Sh. 'Umar b. Aḥmad, Ṣāḥib al-Shi'ba, who is buried at al-Ḳunfidha, but whose library is still preserved at Shi'ba and is discussed elsewhere in this article. This latter shaikh built *zāwiyas* at Ḳaidūn and introduced students of religion into them, providing them with

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food, oil, and books. Our biographer also mentions al-Sh. al-Wālī 'Uthmān b. Aḥmad, " who strengthened the foundation and supports of the power (*dawla*) of the 'Amūdīs ", as well as other 'Amūdī saints of lesser fame.

Sh. Sa'īd seems to have had some temporal success, for " property and votive offerings (*andhār*) came to him from most lands, all of which he used to expend on those who came (to see him), pilgrims, scholars, those attached to him, and students ". Sh. Sa'īd is buried in " Ḥawṭat Ḳaidūn al-Maḥrūsa ".

Returning, however, to the original subject of the biography, Sh. 'Umar, born 1077/1666 in Ḳaidūn, we learn that he سار سير والده بعد ما ترعرع من الخدمة لوالده فى الحرث وغيره على عادة اهل بلده وجهته This indicates how closely even learned Ḥaḍramīs of the time were bound to the land. In the elementary school (*'ulma*) of Ḳaidūn he learned the Koran, and studied amongst other works the *Mukhtaṣar Bā Faḍl al-Kabīr* (Brock., Sup., ii, p. 555) and the *Bidāyat al-Nihāya*. He visited the ancient tombs of Ḥanẓal and Ḥanẓala. It is said that he listened much to music, to which he had an inclination.

Sh. 'Umar repaired the 'Amūdī mosque with *nūra* (gypsum), and reorganized it, putting in new doors, carpets, copies of the Koran, and Ṣūfī books, till it became a Ribāṭ Djāmi', as it was formerly. The biographer says that in his day the 'Amūdī mosque was a Ribāṭ, like the Ribāṭs of Mecca and Medina, but that for the moment it had no mudarris on account of the lack of ulema, and the general lack of interest in learning. Sh. 'Umar spent liberally on entertainment, as did his wife, also a saint, who had come to him with money of her own. All her clothes and ornaments were sold for this purpose, till she had nothing left but a *ḳamīṣ al-Ṣalāt*, i.e. a long gown with loops going over the thumbs, worn to this day for the special purpose of praying. She is buried in Ḳaidūn, also in the Maḳbarat al-Sh. 'Abdullāh b. 'Umar.

Sh. 'Umar made the pilgrimage to the Hejaz by the " lower road (*ṭarīḳ al-Yaman al-Hābiṭī*) i.e. to Aḥwar, al-Djifār, al-Ṭ.r.yy, Abyan, Aden, Ta'izz, the tomb of B. 'Alwān, Hodeida, and by sea to Jedda.[1] He returned by Bait al-Faḳīh, Mocha, Aden, Yab'ath, al-Raida (Raidat al-Daiyin).

On his death, at the age of 70, at the *khatm* or reading of the Koran over his grave, a great entertainment (*ḍiyāfa*) was given to a large concourse of people, over 100 sheep and 100 camels being slaughtered. He was buried under the dome of his ancestor Sh. Sa'īd.

Further References

Those curious to study the 'Amūdī family will find material in the following sources: *Riḥlat al-Ashwāḳ*, pp. 134–6, for notes on Sh. Sa'īd, founder of the 'Amūdī ṭarīḳa, one of the twenty-three Ḥaḍramī ṭarīḳas; Ṣalāḥ al-Bakrī, *Tārīkh Ḥaḍramawt al-Siyāsī* (Cairo, 1354–5), ii, 34; *Al-Nūr al-Sāfir*, pp. 259, 264, 357, etc.; Aḥmad b. Aḥmad al-Shardjī (Brock., Sup. ii, p. 543) of Zabīd, *Ṭabaḳāt al-Khawāṣṣ* (Cairo, 1903), refs. cited and elsewhere. This latter author

[1] I was informed that the upper road (*al-Ṭārīḳ al-Ṭālī'ī*) is by way of Ḥabbān, Yashbum, Dathīna, and Aden.

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died in 893 H. It may be more than a coincidence that the 'Amūdīs are connected with 'Amd.

No. 18

al-Sh. Muḥ. b. al-Mu'allim 'Abdullāh b. al-Sh. Sulaimān al-Khaṭīb al-Ḥawṭī al-'Abbādī.

Burd al-Na'īm fī Nasab al-Anṣār Khuṭabā' Tarīm.

Loc. MS. in the possession of Ṣāliḥ b. 'Alī of Saiwūn.

Refs. Not known to Brock. *Rābiṭa*, ii, viii, p. 321–8.

Contents and Notes

This work is a collection of biographies of the Al-Khaṭīb family, a famous family of Mashā'ikh of Tarīm, claiming descent from one of the Companions of the Prophet al-Sh. 'Abbād b. Bushr al-Awsī, whose grave is said to be on Djabal al-Lisiḳ, about three-quarters of an hour's walk from 'Aināt. It may be identical with the title quoted in *al-Rābiṭat al-'Alawīya : al-Baraka wa-'l-Khair fī Manāḳib Āl Bā Ḳushair wa-'l-Burd al-Na'īm fī Manāḳib Khuṭabā' Tarīm.*

The *Burd al-Na'īm* was composed in the tenth/sixteenth century.

No. 19

'Abdullāh b. 'Abd al-Raḥmān Bā Wazīr.

al-Tuḥfat al-Nūrānīya fī Manāḳib Fāṭimat al-Raḍīya . . . wa-khuṣṣa bihi . . . al-Shaikh 'Abdullāh b. Abī Bakr.

Loc. MS. in the possession of Ṣāliḥ b. 'Alī of Saiwūn, which he believes to be the unique text in existence, though I was told that there were many copies.

Refs. Not known to Brock.

Contents and Notes

Despite the title, the text is really in the main a biography of Abū Bakr al-'Aidarūs. It contains a certain amount of historical material.

Al-Tuḥfat al-Nūrānīya was composed in the ninth/fifteenth century.

No. 20

'Alī b. Ḥasan al-'Aṭṭās.

al-Ḳirṭās fī Manāḳib al-'Aṭṭās.

Loc. Copy in Mashhad in possession of the Manṣab, another in Ḥuraiḍa, and others no doubt in many other places in Ḥaḍramawt.

Refs. *Tar. Sh. Had.*, ii, p. 161. *Riḥlat*, pp. 109, 121, 123. *Rābiṭa*, ii, iii, pp. 109–16, no. 26.

Biography

'Alī b. Ḥasan composed this work in the twelfth century H. He died in 1172/1758–9 and is buried in Mashhad. He is also the author of a Dīwān in Ḥumainī, which has the name in *Riḥlat* (p. 123) of *Ḳalā'id al-Ḥisān wa-Farā'id*

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al-Lisān. I have transcribed several poems from this Dīwān, one copy of which I saw in Ḥabbān with the Āl Miḥḍār saiyids.

Contents and Notes

This is a large and prolix biographical work of very little interest and of the conventional stereotyped kind on 'Umar b. 'Abd al-Raḥmān b. 'Aḳīl al-'Aṭṭās b. Sālim b. 'Abdullāh b. 'Abd al-Raḥmān b. 'Abdullāh b. al-Sh. 'Abd al-Raḥmān al-Saḳḳāf Bā 'Alawī.

No. 21

Al-Saiyid Sālim b. Aḥmad b. 'Alī b. 'Umar al-Miḥḍār.

Al-Kawkab al-Azhar al-Munīr fī Manāḳib al-Sādat Āl Muḥammad b. 'Umar al-Sākinīn bi-'l-'Irāḍ al-Ḥabbānīya min al-Djihat al-Ḥaḍramīya.

Loc. Two MSS. in Ḥabbān, both in the possession of the Shiblī family there. A copy with 'Alawī b. Ṭāhir, Muftī of Johore ?

Refs. *Tar. Sh. Had.*, ii, p. 156. 'Alawī b. Ṭāhir in the preface to his *Shāmil*.

Descr. of MSS. One of the Shiblī texts was transcribed and compared with the original text in 1340/1921 by two members of the Shiblī family. The other was transcribed in 1351/1932–3.

Biography

The author belonged to the Āl Miḥḍār saiyids of Ḥabbān, a local scholar, whose son, Saiyid Bū Bakr b. Sālim al-Miḥḍār, is still alive, though an old man. The son also wrote a short history of the Wāḥidī Sultanate for Mr. E. Kennedy, at that time political officer for the district. Saiyid Bū Bakr is obviously born of a Chinese mother, so his father must have married a Chinese girl in Indonesia. Saiyid Sālim b. Aḥmad made a collection of books and MSS. which, however, his son sold to the Shiblī Mashā'ikh ; I have examined part of this collection but the most valuable and interesting books have probably been taken to Indonesia.

Contents and Notes

'Alawī b. Ṭāhir, who used this work in the compilation of *al-Shāmil*, calls it a history of Al-Mashā'ikh Āl Muḥammad b. 'Umar Ahl Ḥabbān wa-'l-Rawḍa wa-Dawlat Āl 'Abd al-Wāḥid b. Sidda, the latter being the Wāḥidī Sultans. It is a collection of biographies of local saints, and there is occasionally some interesting local material, though for the most part the usual Ḥaḍramī sources have been used. I have made some extracts of the more interesting portions, but it was not possible to purchase the history, though the owners would doubtless raise no objection to copies being made.

No. 22

al-Buraihī (no other names known).

Tārīkh al-Buraihī.

Loc. MS. in the Āl al-Kāf Library, at Tarīm.

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Refs. Not known to Brockelmann, nor to any of the authorities used in the compilation of this article. Unique copy ?

Begins :

اما بعد فهذا كتاب تاريخ مختصر من التاريخ الكبير الذى جمعته فى بيان العلماء والفضلاء باليمن ومن اشتهر منهم فى المائة التاسعة وقد اذكر امور (sic) من بعض من توفى قبلها فى المائة الثامنة من الهجرة النبوية والوافدين اليه فى العصر المذكور من سائر الاقطار.

Descr. of MS. 204 fol., 20 lines to page. Approx. 7 in. by 4 in. Good, clear naskh. Transcribed in 1176/1762–3.

An introductory remark says وهو التاريخ الاصغر

Biography

I have found no information about this author, but his family is well known, for al-Shardjī (pp. 60 and 76) says that the Banū al-Buraihī are a *bait 'ilm wa-ṣalāḥ*, and their nisba goes back to the Sakāsik. He also confirms the vocalization of the name. Ṣāliḥ b. 'Alī of Saiwūn informed me that he had read of a history entitled *Tārīkh al-Buraihī*, but the name of the author was Abū 'l-Ḥasan Aḥmad b. Muḥ. b. 'Abdullāh al-Buraihī al-Saksākī and he originated from Ibb ; but as that author died in 586/1190–1 it is not possible that he could be the author of this work.

Contents and Notes

From the preface it is evident that the MS. must have been composed about the beginning of the tenth century of the Hidjra, i.e. *c.* A.D. 1500. Internal evidence may help to date the MS. more precisely.

The work seems to be a compilation of biographies of the most stereotyped kind, mainly of Ṣūfis, accompanied by quotations from their poetic works. The text no doubt contains a little incidental historical material.

No. 23

Muḥ. b. 'Abd al-Raḥmān . . . al-Sakhāwī (ob. 702/1302–3).

al-Djawāhir wa-'l-Durar fī Tardjamat Shaikh al-Islām Ibn Ḥadjar.

Refs. This work is not known to Brock., ii, p. 34, and Sup., ii, p. 31, but is mentioned in *al-Nūr al-Sāfir*, p. 19. A copy is apparently found in the Āl Kāf Library, in Tarīm, according to a list drawn up for me by the librarian, but I did not examine the work in person.

(*To be concluded.*)

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